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AN OUTLINE OF MISSIOGRAPHY

Rev. John J. Considine, M.M.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH AND THE MISSIONARY UNION OF THE CLERGY.

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* * *

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AN OUTLINE OF MISSIOGRAPHY

INTRODUCTION

Missiography is the systematic description of contemporary mission effort among the peoples of the earth. Thus it treats of two principal elements:

1—the peoples of the earth, their environments and their cultures, religious, social, economic;

2—the Church's contemporary mission effort in the world as a whole and in each individual country.

Missiography, while chiefly expository, is based on principles of Catholic philosophy and Catholic theology which set forth the Christian theory of the universe. Notable are the following:

1—The two billion men of our generation, whether of advanced, backward, or primitive cultures, whether living in affluence, in sufficiency, or in want, whether Catholics, non-Catholic Christians, or non-Christians, all possess a priceless spiritual value placed on them by God Who through Christ died for them.

To the Catholic, mankind is among all creatures one and supreme. For him, the world has something still more important in it than English, Irish, Germans, Chinese, Russians, Americans, worthy enough though this national concept may be. It has *men*. It is the Catholic ideal that some day the Ethiopian, the Frenchman, the Pole, will meet the Greek, the Scandinavian, the Fiji Islander, and there will be no conscious sense of division among them. There will be differences between peoples always, there will be rich and deep national loyalties, folk loyalties, and individuality of culture, but these in a truly Christian world will be subordinated to world unity under God.

2—All men are not equal in circumstances of birth; the savage of the jungle is handicapped for a full and fruitful life compared with the person of Catholic training and higher education. But all men have equal rights to justice and other fundamentals, and these rights take precedence over everything else in life. No person or people on earth for selfish advantage or other motive can treat any other person or people unjustly or unworthily anywhere on earth.

3—The Catholic not only respects all men but serves all men, on the basis of God's love for all men. Catholic life, never negative, consists of a two-fold positive mission of worship of God and service to all men. This service is:

a—A service to body and mind as well as soul, for Christ in His brief sojourn gave the example of such service.

This service is not simply eshatological. The missionary does not merely baptize the pygmy in Africa and send him back to searching honey in the jungle honeycombs; he does not merely think of the pygmy in terms of death and judgment, of primary importance though these be. The Church has ever been the great civilizer, the bearer of a message which helps man not only to die well but to live well.

b—A service to all men on the basis of Christian love which means universal respect; while natural affection turns man towards some and away from others, Christian love makes him devoted to all.

God does not require each individual to feel equal affection for the Americans, the Japanese, the Uzbeks, the Jews, but he does require each to show these and all other peoples equal respect. Devotion to missions is not Catholic unless it represents devotion to all men; a gift for the peoples of a far land is void if our hearts cherish at the same time racial antagonism toward any group on earth, at home or overseas.

SECTION ONE

THE PEOPLES OF THE EARTH

CHAPTER I

Man's habitat, the globe, with its rapidly improving world contacts, today has become physically one.

Friedrich Ratzel, one of the fathers of modern geography, says of his subject, "Great statesmen have never lacked a feeling for geography. . . . When one speaks of a healthy political instinct, one usually means a correct evaluation of the geographic bases of political power."[1] Ratzel was among other things an environmental determinist, which means he gave *too* much importance to geography, but how good it would be to have many men concerned with Catholic affairs who possess a "feeling" for the earth and its peoples equal in scope to Ratzel's. We want a maturity of concept among Catholics which will do away with regarding the world as a wonder box and distant peoples as museum pieces. Such views are out of date.

Wendell Willkie on his return from his air trip around the world wrote in 1943, "The net impression of my trip was not one of distance from other peoples, but of closeness to them. If I had ever had any doubts that the world has become small and completely interdependent, this trip would have dispelled them altogether. . . The myriad millions of human beings of the Far East are as close to us as Los Angeles is to New York by the fastest trains. I cannot escape the conviction that in the future what concerns them must concern us, almost as much as the problems of the people of California concern the people of New York. Our thinking in the future must be world-wide."[2]

The Globe Simplified

Sir Halford Mackinder, the English geographer whose writings became the basis of German geopolitics, reduced physical concepts of the globe "to the stark simplicity of a Greek tragedy" and rendered us all a service. He lead us through no labyrinth of lands

1—Spykman, "America's Strategy in World Politics," Harcourt Brace, 1942.
2—Willkie, "One World," Simon and Shuster, 1943.

and oceans, mountains and lakes. With a few giant master strokes he sketches a vivid portrait of the whole habitation of man.[3]

Nine-twelfths of the surface of the globe, states Mackinder, is covered by the sea and the sea is *one*. Don't talk of the seven seas; don't seek to make the simple complex, for water is water. He had vision indeed for today we fly over the water, about the fat stomach of the middle of the globe or over the hoary head of the frozen north, from any one point to any other point on earth in less than sixty hours.

Of the remaining three twelfths of the globe's surface, two twelfths constitute the "World Island," the joint continent of Europe-Asia-Africa. Don't get into the complexities of mountain ranges, an inland sea, deserts or forest domains; they are incidental. Today the airplane has made Europe-Asia-Africa one.

The Americas and Australia together constitute the remaining twelfth of the planet as second class world islands. There are a few remaining fragments of land scattered about the sea but they are incidental to *the* "World Island" and its three smaller companions.

"The joint continent of Europe, Asia and Africa is now effectively, and not merely theoretically, an island," says Mackinder. "From Paris to Vladivostok is six thousand miles and from Paris to the Cape of Good Hope is a similar distance. . . . Were it not for the ice impediment to its circumnavigation, practical seamen would long ago have spoken of The Great Island by some such name."[4]

George T. Renner, Professor of Geography at Columbia University, in "Human Geography in the Air Age"[5] a text book for pre-flight training during World War II, emphasizes the importance of his subject for all of us who must deal with world ideas. "In America," he explains, "we have studied a good deal of history. Consequently, educated Americans have a fairly good historical perspective. We have not, however, done so well in teaching or studying geography. Most Americans stopped studying it in the seventh or eighth grade. . . . The educational results are manifested in false isolationism, long neglect of military air power, ignorance of other peoples, lands, and cultures, unrealistic diplomacy, mis-

3—Strausz-Hupe, "Geopolitics," Putnam, 1942.
4—Mackinder, "Democratic Ideals and Reality," London, 1919.
5—Renner, "Human Geography in the Air Age," MacMillan, 1942.

directed foreign policies, domestic sectionalism, lack of conservation and regional planning, unplanned urbanism, and national conceit.

Within the precincts of the Church, lack of geographical knowledge accounts for a certain amount of our ignorance of the practical aspects of the world task of Christianity.

CHAPTER II

Physical racial differences are negligible; all peoples have practically the same capacity for development of mind and character.

Turning now from the globe itself to the inhabitants of our planet, we find that our popular concept of mankind has fitted traditionally the words of the Gryphon in "Alice in Wonderland" —"It's all about as curious as it can be."

But now we suspect that we have been wrong. Wendell Willkie came back from Yakutsk and told us of a library of 550,000 volumes in this Mongol city from which a hundred thousand book loans had been made throughout the neighboring Siberian countryside within a few months. Twenty years ago, practically nobody in Yakutsk could read. Today the people of Yakutsk do most things and think about most things practically as we do in America. In other words, give a strange people our implements and our education and they are no longer strange; they appeal to us as "normal" human beings like ourselves.

Similarly in Central Africa, we find the sons of man-eaters who within a few decades have been trained to conduct business offices, to direct crafts, to keep their homes and live their daily lives largely as do their preceptors from Europe. Other Africans have risen to the Catholic priesthood and administer the sacraments study cases of law and conscience from their reference books quite as does the typical parish priest of Milan, or Paris, or Chicago.

Similarly among the aborigines of India, of Indochina, of the South Seas, a generation of careful training is, to all practical purposes, able to vault the cultural span of a thousand years.

Hence, let us not talk of the bizarre diversities of men, for men are one and not so far apart. We may group the 2,000 million men of the earth into three categories.

First, there are those whom we may class as belonging to the advanced cultures, those who, whether their philosophy is good or bad or their religion true or false, possess or are strongly influenced by modern education and so-called modern civilization. They number approximately 800 million. Between 600 and 650 million are of the Western world of Europe, the Americas, Australia, and South Africa, while between 150 and 200 million dwell in Asia, Africa and Oceania. In the Occident, men of advanced cultural possession are momentarily subdivided between the accepted views in the commercial-industrial democracies of Western Europe, the socialist-corporate states of Central Europe, and soviet culture of Eastern Europe. While sharply divided politically, their art is fundamentally similar and their philosophy differs principally according to their belief in God. In the Orient, men of advanced cultural possession belong to three principal cultures, those of Japan, of China and of India.

Secondly, there are those peoples whom we class as retarded or backward in cultural possession. They number approximately 1100 millions. Within the group is included hundreds of millions who belong to countries with great cultures, such as China and India, but who have not acquired the culture of their countries. Not knowing how to read or write and not being otherwise educated they possess the cultures of their countries only in germ. Given the opportunity of a few years of training they will pass rapidly into the first category.

Finally, there are approximately 100 millions of primitive or quasi-primitive culture, peoples who live in the heavily handicapped areas of the globe and who, principally because of their fierce struggle for existence, are lacking in developed cultural forms. It is to these undeveloped peoples that men refer when they put accent on the *differentness* among men. Yet at very most this category represents but five per cent of mankind, a mere fringe on the main body.

While we make this threefold division let us be keenly aware that less and less in this shrinking world is any sharp delineation between peoples important.

In a valley of Spain or Italy centuries ago men lived isolated; a visit to a neighboring valley was an event of a lifetime. Distinctive folk-ways existed and each valley had a dialect of its own, often

incomprehensible to fellow Spaniards or Italians at a certain distance. But modern communications and modern education have eliminated these local differences in a couple of generations. Today the Spanish or Italian farmer feels closer to Poland or England than he did to the man in the next valley three centuries ago.

This will be the experience of the entire planet within a few years. Men anticipate that before 1950, office clerks in New York and Chicago will take their two weeks' holiday in the Himalayas and their employers will go on week-end hunting trips to the Serengetti Plains of East Africa. In face of the prospect of such a world, why maintain longer the illusion that there is any such thing as a far country or a people that is strange and bizarre? The love for unity and order, the love for beauty, the love for goodness is the same among all men.

Is Race Important?

Anthropology is the study of man in the widest sense; ethnology is the special science relating to the races of man; sociology is the scientific study of the social relations of man. The deeper problems of anthropology need not interest the ordinary student of man and most questions of ethnology belong to the specialist. Before going on to sociology which, understood in its world-wide applications should be a part of the guiding equipment of every prepared Catholic, let us say a word on race.

Ethnologists today are accustomed to divide the human race into primary types and racial divisions. They differ as to the number of types and divisions but one accepted table[6] is as follows:

A—*First primary type: Caucasoid or white.*

Races:

1—Mediterranean (Iberians, Corsicans, Italians, etc.)

2—Nordic Scandinavians, Northwest Germans, Dutch, Scotch, some of the Irish, most of the English, etc.)

3—Alpine (many French, the South Germans, Swiss, Austrians, Yugo-slavs, most Poles and Russians, etc.)

4—Hindu (northern and western India)

B—*Secondary primary type: Mongoloid or yellow.*

6—Huntington and Carlson, "Geographic Basis of Society," Prentice-Hall, 1940.

Races:

5—Mongol proper (Chinese, Japanese, Koreans, etc. The Cossacks of Russia, Magyars of Hungary, Lapps and Finns are Mongolian blend)

6—Malay (East Indies from Sumatra to Formosa)

7—American Indian (North and South America, with Eskimo nearest to Mongol proper)

C—*Third primary type: Negroid or black.*

Races:

8—African Negro (dwellers of Africa south of Sahara, particularly the Bantus and Sudanese)

9—Negrito (Bushmen of Kalahari Desert, Pygmies of equatorial forests, etc.)

10—Melanesian (East Indies islands south of the Malay area to Australia).

Now, the above outline is of relative unimportance for, as the ethnologists emphasize, race is a matter of physical type and not even of the color of the skin, though the skin is one of seven criteria. It has no direct bearing on qualities of mind or heart. The quarrel among scientists as to the separate contribution of heredity (in which race is a factor) and environment is still in its preliminary stages. The best opinion favors the position that there are good, bad and indifferent human specimens in all races and that the complex skein of influences, as yet unravelled, affecting character leads us to the conclusion that no man is ipso facto superior because he is a Nordic or ipso facto inferior because he is an African or of any other race.

Environment would appear to deserve equal ranking with heredity in its influence on men, though environmentalists likewise exaggerate. It is well to note that the word is very comprehensive. An accepted table of environmental influences[7] runs as follows:

1—Locational environment (the place and area of the habitat, the distance or nearness to cities or other strong influences, the accessibility to factors of influence);

2—Climatic environment (the air, the light, temperature, atmospheric pressure, winds, moisture);

7—Huntington and Carlson, "Geographic Basis of Society," Prentice-Hall, 1940.

3—Physiographic environment (the land forms, whether adapted to easy or difficult life, the water forms, the soil, the minerals);

4—Biological environment (the plant life, whether rich or poor, the animal life, whether helpful or hostile);

5—Cultural environment (man, whether educated or backward, the creations of man, whether well developed or lacking).

Any one of the above elements of environment may exercise great influence on man. Dr. Ellsworth Huntington, a distinguished geographer,[8] places emphasis on the areas of high climatic energy over the earth as the places of greatest development of modern civilization. An annual mean temperature of 60° is best for strenuous physical work, he says, while an annual mean of 40° outside temperature is best for mental work provided, of course, that there are comfortable inside conditions for the actual mental effort. The areas of high climatic energy include most of the United States, southern Canada, most of Europe, Japan, southeastern Australia, New Zealand, and a portion of Argentina and Chile.

In ancient times, when men were less prepared to fight winter's cold, the great empires were further south, for instance in the valleys of the Nile, the Tigris, and the Euphrates. On the other hand, James Fairgrieve notes[9] that "the nearer to the equator one goes the greater are the potentialities of saving energy. . . . There are supplies of energy on which we may draw when coal is exhausted and sooner or later these supplies will be used. With their use, if the past is any criterion for the future, there must come an inevitable change in the distribution of mankind, in habits of life, in those matters which profoundly influence the course of history." In the future, therefore, through the development of such instruments as air conditioning and the conquest of tropical disease, energetic peoples and prosperous nations making a mark for themselves in the world can be looked for in the tropics and they will not necessarily belong to any of the present "superior" races.

Whatever the powers may be which make men energetic, certainly they are not confined to the endowments of any one particular race (or group of races) which gives them the right to feel

8—Huntington and Carlson, "Geographic Basis of Society," Prentice-Hall, 1940.
9—Fairgrieve, "Geography and World Power," London, 1920.

inherently superior. "In my opinion," says Taylor, a student of the subject,[10] " 'race-prejudice' is but another term for ethnological ignorance. Such prejudice is based on very real differences of *culture* but in the majority of cases the biological differences are negligible. For instance, the *racial* differences between some of the broad-headed 'Yamato' of Japan and the broad-headed Englishman of Kent is negligible compared with the gap which separates both from the little dark man of Devon or the primitive folk of Central Wales.

"This is a very encouraging idea, for cultural differences of habit, education and religion can be entirely changed in a generation, whereas a racial barrier is much more difficult to overcome."

Given equal opportunities and circumstances of life, therefore, any body of Europeans, of Africans, of Asiatics will show themselves to possess practically the same powers of intelligence and character. Men over the earth are fundamentally one.

CHAPTER III

Political and philosophical concepts of racial differences are heretical to Catholic teaching; all peoples are one in inherent human dignity.

The dominating world fact of the past four centuries has been the expansion and ascendency over the globe of certain peoples of the Occident. At the beginning of the period the Turk blocked the road to Asia. Henry the Navigator broke the spell by rounding Africa, to spread Christianity and to carry abroad Portugal's flag. World War I and World War II are all of a piece with this global movement. The contest in the beginning was a struggle between different nations of the West but as the exploitation of the East continued, there entered in a fierce resolve on the part of Asiatics that these warriors and predatory business men from the West would be overcome. Robert Bellaire, a U.P. correspondent, tells of a Japanese cabinet member who said to a German friend a few days before Pearl Harbor, "Because you Germans are our allies, we give you the honor of being the last white men we will drive out of the Orient."[11]

10—Taylor, "Environment, Race and Migration," University of Chicago, 1937.
11—Reader's Digest, April, 1943.

Japan's aggression is not justified by past aggressions of the West. From the West's aggressions and pretensions, however, is born much of the race hatred of the present-day world. Pulling ourselves out of the tangle is hopeless until we can get men and nations not only to stop engaging in unjust politics but in dishonest thinking.

Charles Darwin with his "Origin of Species" unwittingly reenforced during the nineteenth century the spirit of callous exploitation which pervaded the minds of even otherwise good men. Nature cared nothing for the individual, taught Darwin, but only for the type; progress was the result of a grim struggle. To yield to feelings of humanity was to reverse nature's inexorable law that the weak give place to the strong. Thus at the turn of the century we find writers making such statements as, "History teaches that the general progress of civilization can be realized only by breaking the national liberty of small peoples. . . . History decrees that there should be leader nations and others that must be led, and we ought not to wish to be more liberal than history itself."[12] A colonial authority, then, says, "Rights of the natives which can be recognized only at the cost of holding back the evolution of the white race at any point, simply do not exist."[13]

"Just as we see man as a species," says an American writer,[14] "dominating, excelling, and living on other forms of life, so we see the white man excelling the other races, acting as masters, and drawing to himself a large part of the wealth of the world." England's outspoken Dean Inge[15] bluntly described the European as "the fiercest of all beasts of prey" who is "not likely to abandon the weapons which have made him the lord and the bully of the planet."

One of the more brazen forms of pretension to superiority was that of Doctor Lothrop Stoddard and others who averred that disaster could be avoided only "if the Nordic race [which he mistakenly believed included all Englishmen and Germans] will gather itself together in time, shake off the shackles of an inveterate altruism, discard the vain phantom of internationalism, and

12—F. Naumann, quoted by Oldham, "Christianity and the Race Problem," London, 1926 (an excellent volume now out of print).
13—Dr. Paul Rohrbach, quoted by Oldham.
14—Josey, "Race and National Solidarity," Scribner, 1923.
15—Inge, "Outspoken Essays."

reassert the pride of race and the right of merit to rule. "Civilization," said Stoddard, "is merely an effect, whose cause is the creative urge of superior germ-plasm. Civilization is the body; the race is the soul."[16]

Modern-day achivements of Chinese, Japanese, Indians and even Africans have stilled to a certain extent the claims to "superior germ-plasm" but sentiment continues strong in this direction among high and low, Catholic and non-Catholic. It exists as a material, even if not formal, heresy in the Catholic body, and makes a travesty of our pretensions that we have a Gospel for all men.

Besides, it degrades Western civilization. "When we cheat the weak out of his legitimate protections," said E. G. Murphy some years ago,[17] "we not only despoil ourselves of our consciences and our peace, but we cheat our generation and its children out of the heritage of our institutions."

"Wherever there is lost," says another writer,[18] "the consciousness that every man is an object of concern for us just because he is man, civilization and morals are shaken, and the advance to fully developed inhumanity is only a question of time. . . . Our society has ceased to allow to all men, as such, a human value and a human dignity; many sections of the human race have become merely raw material and property in human form."

Alfred Rosenberg in his "Myth of the Twentieth Century"[19] states the Nazi doctrine on race in words which remind us of Lothrop Stoddard. "Today," he writes, " a new faith surges up: the myth of blood. A faith which, with blood, safeguards the divine essence of man; a faith based upon this truth that nordic blood represents the mystery which ousts and replaces the old sacraments. . . . It is the awakening of the racial soul which, at the close of a long sleep, victoriously puts an end to racial chaos."

In "Mein Kampf" Hitler alludes to "the vocation of a supreme race, of a people of masters which has at its command the resources and the potentialities of all the earthly sphere."

16—Stoddard, "Rising Tide of Colour."
17—Murphy, "The Basis of Ascendency," Longmans, 1909.
18—Schweitzer, "The Decay and the Restoration of Civilization," Black 1923.
19—A. Rosenberg, "Der mythus des wp. jahrhunderts," Munich 1932; for summary see "Germany's national religion" (with foreword by G. K. Chesterton). Friends of Europe Publications, London, 1934.

To these and other voices, Pope Pius XI replied by a letter of April 13, 1938 denouncing a list of racial errors:

"First Error: Human beings, by their natural constitution inherited and unchangeable, so differ among themselves that the highest of them are farther removed from the lowest than the lowest are from the highest species of brutes.

"Second Error: Vigor of race and purity of blood must be conserved and fostered at any cost; and whatever leads to this end is by that very fact justifiable.

"Third Error: It is from blood, wherein the genius of the race is contained, that all intellectual and moral qualities flow as from their most potent source.

"Fourth Error: The principal end of education is to perfect the natural constitution of the race, and to fire the mind with a burning love of one's own race, as the greatest good.

"Fifth Error: Religion is subservient to race and must be adapted to it.

"Sixth Error: The prime source and supreme rule of the whole order of justice is race instinct. . . .

"And the last error: Individuals exist through the State and for the State; whatever rights they have are derived solely from the State."[20]

Sir Frederick Lugard, the British colonial leader, enunciated a practical position on race which was quoted by President Harding at Birmingham, Alabama, in 1921, "Here, then, is the true conception of the interrelation of colour: complete uniformity in ideals, absolute equality in the paths of knowledge and culture, equal opportunity for those who strive, equal admiration for those who achieve, in matters social and racial a separate path, each pursuing his own inherited traditions, preserving his own race purity and pride; equality in things spiritual, agreed divergence in the physical and material."[21] The separate path in matters social when this applies to business and public life requires proper interpretation, as certainly it does in matters of active religious life.

20—Quoted by Jacques Maritain, "Racist Law and the True Meaning of Racism," Commonweal, June 4, 1943.
21—Quoted by Oldham, op. cit., reference 12.

Lord Bryce reminds us that before the nineteenth century, race antagonisms were not wide-spread in the world. How much it would mean to Christianity and the world if it could be eradicated from among Christians. "Like the touch of spring," states John H. Oldham, who has written an excellent book on the subject,[22] "it would loosen the hard and unyielding masses in which human life has become set and allow powers of life till now hidden in the ground to sprout and fill the world with their beauty and fragrance. Instead of remaining within the narrow walls of racial prejudice and the prison house of our dislikes and hates and fears, we should pass into an ampler and freer world in which we would live as men among men and nothing human would be alien to us."

For better racial relations, the following four point program is offered:

1—Conversion of our own lives to Catholic teaching on the dignity and equality of all men;
2—Encouragement of inter-racial cooperation;
3—Aid in the formation of public opinion;
4—Spread of Catholic teaching on race relations.

CHAPTER IV

Since all men have equal fundamental social rights, all have equal rights to economic sufficiency.

Man over the earth belongs more and more actively to a single human family, has the potentialities to achive equal cultural possessions, has equal capacity for development of mind and character, possesses equal human dignity and equal right to the respect of his fellowmen.

What now of man's social life? Certainly, to all men is due equal opportunity to an economic sufficiency, to standards which will permit him not only merely to exist but which will permit him and his family to equip themselves with an education, to understand and enjoy life and thus to pass their earthly existence in harmony with the Divine Plan according to which God made them—to know, love, and serve Him in this world and to live happily with Him forever in the next.

22—Op. cit.

Catholic philosophy paints this attractive picture of the fundamental rights of man but stark reality reveals that only a small minority of mankind—say ten or fifteen percent—has attained to these fundamental rights.

Consider, first of all, the matter of world poverty. Of the two billion men on earth, it is estimated that at least four hundred million, or two in every ten, live chronically without enough to eat. While there are no scientific investigations that cover the entire globe, there are sound calculations which establish this as a conservative figure.

It is true that today poverty is still a relative term; what would be poverty in New York City might be ample sufficiency in Calcutta. Sociologists have first of all what they call the "subsistence standard," below which is destitution, and then the "health and comfort standard," below which is plain poverty. Applying these standards to American life, an accepted American authority[23] places the number of poverty-stricken in the United States "conservatively" at twenty percent, while another source[24] states that by the health and comfort standard 45 to 50 percent of Americans in normal times are poor, while 75 to 80 percent are so in depression periods. If this is the case in our land of milk and honey, what of the countries of continental Europe; what, then, of Asia and Africa, where, though ways of living are gauntly simple, whole populations are notoriously near the bare subsistence level.

Sociologists have analyzed poverty quite thoroughly. From the conclusions of one Catholic authority[25] we have compiled the following table on the causes of world poverty:

Subjective causes:—

1—Physical or mental disabilities:
  a—handicap in strength
  b—handicap in ability

2—General defects in character:
  a—idleness and laziness
  b—extravagance and waste
  c—quarrelsomeness
  d—poor judgment and ignorance

23—Gillin, "Social Pathology," Century, 1933.
24—Gillette and Reinhardt, "Current Social Problems," American, 1937.
25—Ross, "A Survey of Sociology," Bruce 1932.

3—Bad habits:
  a—intemperance
  b—immorality
  c—dishonesty
  d—gambling

Objective causes:—

1—Unemployment:
  a—natural
  b—social
  c—industrial
  } Irregular work, insufficient work, under-paid work.

2—Misfortune to wage-earner:
  a—old age
  b—death
  c—accident disability

3—Environment:
  a—insufficient natural resources
  b—unfavorable climate
  c—poor living conditions

4—Absence of social protection:
  a—ineffective education
  b—lack of legislation
  c—lack of law and order
  d—unwise philanthropy

It is interesting to examine in the light of this table the poverty of the farmers of India, the burden carriers of the cities of China, the miners of the Andean highlands, the camel men on the borders of the Sahara. Allowing for a deviation from continent to continent in the significance of such terms as "comfort" or "bare subsistence," it becomes evident that throughout the earth poverty is the result of causes easily discovered and sometimes easily removed.

While the long litany of woes cited above gives considerable place to faults in individuals themselves, Father Murray of Notre Dame[26] places the greater burden elsewhere. "Poverty in modern society," he says, "is seldom entirely due to the fault of the individual himself. The realization of this fact should prompt us

26—Murray, "Introductory Sociology," 1935 Crofts.

not only to motives of charity towards the poor, but especially to taking steps to eradicate the injustices of our industrial order which are so often the major causes of poverty."

Poverty looms as one of the world's huge problems. The depth of its penetration is realized when we reflect that in countries like India, where for centuries, millions have been in want, man is affected physically from the very beginning of his pre-natal life. As to the spiritual effects, the late Monsignor Kerby of the Catholic University in his splendid analysis of poverty notes significantly that the poor become "anonymous"; they feel themselves to possess neither physical place nor social name. If many peoples appear as a body to be dull, stupid, backward, an important cause is poverty.

As to remedying the situation, Father Murray reminds us of two important premises:

1—We must keep the conviction that wide poverty is not a necessary evil;

2—We must spread the idea, once regarded as Marxian, that society is responsible for most of our poverty.

The most basic cure is religion. "It is the opinion of some," says Leo XIII,[27] "and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is above all a moral and religious matter, and for that reason must be settled by the principles of morality, and according to the dictates of religion." The dictates, we know establish: 1—that man shall render to his neighbor what is his due, i.e. justice; 2—that man shall love his neighbor as himself, i.e. charity. Religion is the only adequate source whence come the motives and the methods for the practice of justice, charity, self-restraint, generous consideration of the welfare of others not only in our immediate neighborhood but througout the earth.

But while religion is basic, the Church, the great civilizer and socializer, does not stop at the mere enunciation of religious tenets, the distribution of alms, and the practice of charity and relief. Catholics aim to remove world poverty through social action. Within their own nation, each group of Catholics must act with constructive aggressiveness. For the poverty beyond their borders

27—Encyclical Letter of Leo XIII on Christian Democracy, 1901.

they must advocate action through international agencies. Pope Piux XI[28] proposed joint action by governments: "It would be well if the various nations in common counsel and endeavor strove to promote a healthy economic cooperation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other, and need one another's help."

It is important that Catholics emphasize social action in both their homeland and missionary program, since this is an effective answer to those who accuse us scoffingly of wishing to play Santa Claus to all mankind. The president of the National Association of Manufacturers recently attacked Vice-President Wallace for what he derisively called Wallace's plan to provide a daily quart of milk for every Hottentot. John Chamberlain suggests in the New York Times,[29] that Wallace mistakenly seems to preach world philanthropy rather than world social action.

"There are two ways of being against unemployment and suffering," says Chamberlain. "One is to try to reconstitute the social order in such a way that individuals will be able to take care of themselves with a reasonable expenditure of energy and fore-sight. The other way might be termed the 'we' approach. It is a top-lofty way that assumes the existence of an administrative 'in-elite' which presumably knows what is good for everybody."

True Catholic charity, which is neither sentimental nor snobbish, aims to relieve the world's suffering insofar as it can but the Catholic program is far vaster; it calls for the rallying of the world's forces for the removal, so far as is practical, of the basic causes of world suffernig.

A powerful instrument of the Church in its world social program is its missionaries. Throughout the countries of the world the missionaries carry this program:

A—*Instruments for teaching social justice and social charity:*

1—Promulgation of Catholic social teachings in pulpit, press, and public assembly;

2—Advocacy, through local Catholics according as circumstances warrant, of social legislation;

28—Pope Pius XI, "Quadragesimo Anno."
29—New York Times, July 15, 1943.

3—Building up of strong Catholic family life, teaching of social principles in Catholic schools, the introduction of Catholic welfare organizations.

B—*Means for relief of poverty:*

1—institutions for the aged poor;

2—orphanages, other child care;

3—institutions for physical defectives;

4—institutions for mental defectives;

5—hospitals, dispensaries, visitation of sick poor;

6—unemployment and misfortune relief;

7—recreational and cultural aid to the poor.

The actual accomplishments of missionaries compared with the world's needs are only of token significance. With four hundred million in the world hungry every day and tens of millions destitute, they feed only some hundreds of thousands daily and give permanent asylum to less than half a million yearly. Their hospitals count but 40,000 beds while in their dispensaries they administer a bare 25,000,000 treatments yearly. We may adapt to the situation the Gospel words, "What is this among so many?" Yet Catholic charity in mission lands is a lesson in nobler thinking and living, while Catholic world social action is a pattern for sane and constructive community life among every people on earth. There is breath-taking scope and grandeur in the Church's designs for the social betterment of all men.

CHAPTER V

All men possess a fundamental right to an education.

James F. Abel of the United States Bureau of Education has estimated that there are one billion two hundred million people in the world who do not know how to read and write.[30] If it were suddenly decided to put in school all the young folks from five to twenty years of age among these people (and they usually represent about 30 per cent of the population) it would require, allowing fifty to a classroom, 7,200,000 teachers to meet the need.

30—Laubach, "The Silent Billion Speak," Friendship Press, 1943.

The case for an educated world needs no arguing. Of practical importance is the fact that literacy is not an end in itself but a means to an end; it can serve good or evil ideals. Some hundred million persons have attained to literacy of a sort during the past generation and possibly half a billion more will become literate in the next generation. What will they read?

Japan is 99% literate but no other country in Asia had a better record than 20% until Russia's phenomenal advance during the 1930's. "An illiterate people cannot build a communist state," said Lenin at the beginning of the revolution. Recently Stalin was able to announce that 90% of the Soviet Union was literate.

China under the leadership of a Yale graduate, Dr, James Yen, has witnessed a mass education movement with a simplified written language of a thousand characters. Its promoters claim several million new readers. India, though less than 15% of its hordes are literate, adds some millions each decade. During recent years substantial literacy gains have been made in the Philippines, in Southeastern Asia and in Africa.

A modest education is recognized as a fundamental right of every man over the earth. Besides the Church's huge efforts in this field throughout the Occident, it is a basic form of activity in mission lands. Primary schools in the mission world number some 35,000 with two million pupils while secondary schools total over 3,500 with an enrollment of a third of a million. Quite as in the field of economic action, the Church cannot pretend to provide through its own exclusive efforts for the needs of all men but in its service of truth it aims to influence as much as possible the educational systems of the world that they may possess the proper goals. It is a narrow partisan view to assume that our only concern is to see that Catholics alone get the right training in spiritual ideals. A true missionary state of mind makes us interested in all education everywhere.

CHAPTER VI

All men, regardless of their religious views, have a fundamental right to receipt of the Christian message.

No complete religious census of the world has ever been prepared and hence authorities differ as to just how many of mankind follow the various systems. In the manual of missions pub-

lished under the direction of the Holy See in 1934[31] there are three different statistical tables which vary by 200 million as to the total population of the world and by 76 million as to the number of Catholics in the world. All three compilations are from secondary sources. The Lutheran World Almanac presents a total of 297 million Catholics, the World Almanac of New York a total of 331 million Catholics, Abbe d'Espierres of Belgium (student of the subject without professing to posses anything but secondary sources) credits Catholics with totalling 373 millions.

In any question of the influence of Catholicity in the world, we must distinguish between our drones, our listless camp-followers, and our champions of vital Catholic life. Possibly half of our Catholics in the United States could be called "vital"; is this guess too high? South America, then, with practically a hundred million Catholics but with great gaps in organized Church life, has a much lower percentage of active Catholics. So have certain of the countries of continental Europe. Possibly we can say that there are 50 million Catholics in the world sufficiently alive to Catholic ideals that they will sacrifice time and possessions to give these ideals to the world.

Their task under Holy Mother Church embraces the following:

1—to vivify the Catholic mass, the 300 million "drones";

2—to invite back to Cristian unity the 185 million Protestants and 143 million Dissidents of Oriental rites in the world;

3—to carry the Gospel to the 1300 million non-Christians of the world.

Non-Christians and Christianity

We shall consider here not the non-Christian religious systems themselves but rather the disposition of their memberships toward Christianity. Naturally we can make no pretense to pronounce on this question with exactness but we note general dispositions as they are known.

We may divide the 1300 million non-Christians into three categories as follows:

31—"Guida delle Missioni Cattoliche," national office of the Missionary Union of the Clergy, Rome, 1934.

1—Groups positively (in some instances violently) opposed to any consideration of Christianity—c. 250,000,000

—Jews 16,000,000

—Moslems c. 200,000,000

—Buddhists in certain countries (Ceylon, Tibet, Mongolia, other countries of Central Asia) c. 15,000,000

—upper caste Hindus c. 20,000,000

—Religion-less (adherents of anti-religion in Russia and elsewhere) c. 20,000,000

2—Groups which may be described as negative in their opposition but nevertheless intransigeant to any consideration of Christianity—c. 500,000,000

—middle caste Hindus—c. 200,000,000

—Buddhists in certain countries (Burma, Thailand, Cambodia, Laos, Japan)—c. 90,000,000

—Shintoists 16,000,000

—Confucianists-Buddhists-Taoists who are city dwellers, upper class folk, etc.—c. 100,000,000

—Moslems of Java and other places less aggressive than the main body—c. 40,000,000

—Religion-less—c. 60,000,000

3—Groups negative in their opposition and more or less disposed if approached—c. 550,000,000

—main body of Confucianists-Buddhists-Taoists c. 300,000,000

—lower caste and outcaste Hindus—c. 100,000,000

—animists and related groups among non-civilized of earth—c. 100,000,000

—Buddhists (Korea, etc.)—c. 30,000,000

—Religion-less—c. 20,000,000

Thus it would appear that the largest single unit of direct opposition to Christianity in the world is Islam. In Tibet and Central Asia, then, religious feeling apart from political feeling, runs sufficiently high that any attempt to preach the Gospel would probably cost the life of the missionary.

The second group of half a billion souls represents first of all the seared and the hard of the earth, who while not particularly opposed to Christianity have not the slightest disposition to give

any consideration to religion, Christian or pagan, though nominally they may be followers of one or other system. Secondly, it includes those politically committed to various creeds who stand by them primarily for political reasons and who would consider a change tantamount to political treason. Buddhists in Thailand are a particularly apt example of this state of mind.

The third group of a little better than half a billion souls represents the sector of the human race of greatest immediate promise for Catholic advance. As a matter of fact, the most substantial gains of the moment are being made among the Chinese and the dwellers in Central Africa. A certain promise of success appears among the lowly in India, though the great recent gains in India have been achieved among the aborigines rather than among the Hindus.

In all three categories we find an entry of "religion-less." This is from Abbe d'Espierres who accepts the United Statees census at its face value and likewise lists 30 millions in Europe as professing no creed. The world's adherents of active and violent anti-religion probably do not number 20 million as our entry indicates, but this group is very articulate and claims a much higher following. Our entry of 60 million religion-less in the second category again may be too high for those in America and Europe who have coldly abandoned religion and are crass materialists. The 20 million of religion-less in the third category represent the hopeful element, the great numbers of Americans and Europeans with no religion but who are disposed to accept Christianity if it is properly presented to them. Home missioners here and across the Atlantic say that it is a common occurrence today to find Americans or Europeans with ancestors who were Christian for a thousand years who now rediscover Christianity with the same startling freshness experienced by "total" pagans in the heart of pagan lands of Asia. While it is true that it is practically impossible for any citizen of the Western world to be completely devoid of some form of Christian tradition, it is equally true that millions in the Western world of our generation have never been inside a church and lack all knowledge of the Christian religion. We would do wrong to overlook this element in the world's paganism.

SECTION TWO

THE CHURCH'S CONTEMPORARY MISSION EFFORT

CHAPTER I

The mission organization of the Holy See.

The Holy See views mankind as a single whole. Many Catholics even among those who are devoted to missions unconsciously do not. They are nation-centric; the focal point of the globe is their fatherland and all men outside are at least a little less important. The Holy See has no double standard of values; it knows no men of any particular country or category of which it says, "It is not so essential that we save these." It embodies the ideal of St. Augustine in his apostrophe to the Church, "Thou joinest together, not in society only, but in a sort of brotherhood, citizen with citizen, nation with nation, and the whole race of men, by reminding them of their common parentage."[32]

In the spirit of the Church, mission activity, therefore, is not governed by varying standards; there is not one standard for lands east of Suez and west of Hawaii with another standard for populations in so-called Christian lands of the West. Mission activity is a universal method for dealing with all souls outside the active life of the Church to whom the Church's agents must be *sent* with the message of salvation.

Thus the Church's administrative life consists of two all-inclusive activities: 1—the ministry among active Catholics; 2—mission work among the entire remaining population of the globe. In New York City, if there are seven million inhabitants and two million Catholics, the Church has mission work to do among the remaining five millions. In the state of Tennessee, if the population is 2,915,841 and the Catholics are 41,000, the Church has mission work to do among 2,874,841. In China, if the population is 450,000,000 and the Catholics are 3,000,000, the Church's task involves reaching 447,000,000.

In Rome, this responsibility is divided among several Sacred Congregations (the equivalent to the administrative departments in our government in Washington). Every square mile on the face of the earth is charted and has been labelled technically as Chris-

32—Quoted by Pope Leo XIII in "Immortale Dei."

tian or non-Christian according to the progress of the faith. These labels do not pretend to be exact but, taken by and large, they indicate the development of Christianity in the principal regions of the world.

The principal Sacred Congregations having care of souls are the following:

1—*Congregation of the Consistory*

With the exception of territories as outlined in No. 3 below, the care of souls in the entire world falls ordinarily to two Sacred Congregations, the Consistory and Propaganda Fide. The Consistory embraces in its jurisdiction all circumscriptions with fully established Church life ("di diritto commune"). There are approximately 1100 such circumscriptions, the great bulk of them in Europe and the Americas. Over three hundred million of the three hundred fifty million Catholics of the world are under the Consistory but in point of fact the Sacred Congregation is responsible for more souls outside the Church than within it, since over four hundred million non-Catholics likewise dwell within its territories. This task of conversion falls to the bishops of the individual dioceses; who bear the primary responsibility.

2—*Congregation of Propaganda Fide*

In 1622 a special organ of the Holy See for world expansion was founded, the Sacred Congregation of Propaganda Fide. St. Bernard of Clairvaux in the twelfth and Blessed Raymond Lull in the thirteenth century had envisioned such a special directing body and a number of attempts were made at various times to found one. It was the seventeenth century which saw the idea a reality. The Apostolic Constitution "Sapienti Consilio" of 1908 reorganized the Congregation to its present form. Canon 252 of the Code outlines its authority and responsibilities.

Under the Congregation are some six hundred circumscriptions with a population of over a billion human beings of whom less than thirty millions are Catholic. Likewise under the Congregation are eight countries of Asia, totalling twenty-five million inhabitants, which are at present closed to the Gospel: Afghanistan, Arabia, Bhutan, Sikkim, Nepal, Tibet, Outer Mongolia, and the Unfederated Malay States.

At the time of its foundation, Propaganda Fide had connected with it a college for training candidates to the priesthood from mission lands over the world and a great polyglot press. The Propaganda College continues to flourish to this day and has university faculties, including a faculty of missiology. The only other missiological faculty in the world (as distinct from chairs of missiology of which there are several) is that of the Gregorian University, Rome.

The Propaganda Press has given place to the Vatican Press and is no longer subject to the Congregation. Under Pius XI the Propaganda Mission Library was developed, with its quarter of million books. Pope Pius XI also opened the Lateran Mission Museum, which is subject to Propaganda and is the greatest of its kind in the world. The Pontifical Societies of the Propagation of the Faith, of St. Peter the Apostle, and of the Holy Childhood are collecting and educational agencies for Propaganda Fide while religious orders and specially founded societies supply the Congregation's mission personnel.

While the principal goal of Propaganda has always been the conversion of non-Christians, the winning back of non-Catholic Christians has likewise figured prominently in its life. The special patron of Urban College is St. Fidelis of Sigmarund, a young alumnus of the college who was martyred by Protestant heretics in Switzerland in the seventeenth century.

3—*Sacred Congregation of the Oriental Church*

Some eight million Catholics of the world are of rites other than the Latin. All of these are cared for by the Congregation of the Oriental Church. They are not mission peoples, for the ancestors of many of them had the faith centuries prior to our own ancestors. However, many of them live scattered in areas where they are without clergy and organized Catholic life and thus they are subjects of missionary solicitude in one sense of the term.

A further responsibility of the Congregation is the followers of non-Latin rites who are not united with Rome. Many of them are heretical in their beliefs, others are schismatic, but it offends them least if we refer to them all as "Dissidents." Since in the number are included the Russians, despite their attempted apostasies, and the principal portion of the population of a number

of countries of southern Europe and western Asia, the total of Dissident Christians is over a hundred million. Thus the task of the Congregation of the Oriental Church is, in point of souls under its care, overwhelmingly missionary.

CHAPTER II

The Church's present growth over the world.

For statistics of our world missions we are required to resort to records prepared by the Holy See some ten years ago but these are not as far out of date as we might at first imagine since there have been only five years of peace in the last ten and during the five years since the opening of hostilities the general world mission situation has not moved forward but backward. The Holy See's records quoted here are for the most part taken from the *Guida delle Missioni Cattoliche* 1934 with additional figures for certain countries published later.

How may we characterize the present mission effort of the Church throughout the world? Considering the number of missioners in relation to the Catholic population of the earth and the number of converts in relation to the non-Catholic population of the earth, we come to the conclusion that the effort is a very substantial one in itself but relatively small on both counts.

As regards the number of mission priests, Brothers and Sisters foreign and native-born, in the world, the figure can safely be placed at 80,000. Propaganda statistics for 1934 give 61,859; to these must be added increases to date and the thousands who make up the home mission forces and count as part of the mission army. This total figure of 80,000 represents a worthy effort but is a relatively small contribution for a Church of 350 million members. In the United States alone, for instance, there are 90,000 Catholic school teachers instructing some two million children. How few are 80,000 heralds to bring a message to more than a billion and a half men!

In the matter of converts, before the war we were baptizing half a million new members for the Church each year, a considerable figure. But beside this we must put the fact that the natural increase of the population of the earth is between twenty and

thirty millions yearly.[33] The increase of the hosts outside the Church is thus at least sixteen million yearly. Hence despite our present effort we end each year with more non-Catholics on the earth than at the beginning.

History shows that the winning of the nations has seldom come about through the simple arithmetic accretion of new members by conversion from outside. The early stirrings of faith can start thus, but eventually there has been a mass movement from within which has leaped forward in geometric proportions. In China at present, for instance, the Church gains a hundred thousand a year but the natural increase of Chinese is normally four millions yearly. In God's good time a wide movement will be touched off in that country and the growth will be by tens of millions. We may conclude again, therefore, that while our present movement of conversions is not inconsequential, it cannot be regarded as outstanding.

Church Growth Over the World

The Church labors actively to win the inhabitants of every square mile on the face of the earth. Except possibly Central Africa, in no country of the world today is there any really striking progress, representing a mass movement involving the main body of the population. Rather, there is a relatively small advance in many countries. We may list our progress in the regions of the earth in a simple chart as follows:

33—"Guida" cit.

Chart of World Church Growth

Good Progress	Moderate Progress	Slow Progress
	CONTINENT OF ASIA:	
French Indochina	India	Countries of Western Asia
China		Countries of Northern and Central Asia
Korea		Thailand
		Malaya & Straits Settlements
		Japan & Formosa
	CONTINENT OF AFRICA:	
East Africa	South Africa	North and Northeast Africa
West Africa		Smaller African islands
Central Africa		
Madagascar		
	THE AMERICAS:	
	Alaska	Mission areas of Latin America
	Canadian oNrth	
	United States home missions	
	OCEANIA:	
Flores & Little Sunda Islands	= Netherlands East Indies except Flores Little Sunda	Missions of Australia and New Zeland
	= Pacific Islands	Philippines
	= Bitish East Indies	
	EUROPE:	
		All mission areas of the continent

CHAPTER III

Analysis of the Twenty Grand Divisions of the Mission World.

An analysis of the regions of the chart in the foregoing chapter gives us twenty grand divisions for the world, as follows:

1—*Western Asia*

This region embraces seven countries with a total population of approximately forty millions: Turkey, Syria, Palestine, Transjordania, Arabia, Iraq, Iran. Turkey includes a certain portion of European soil but counts as an Asiatic country. The Catholic population of the region is 691,387, of which over 600,000 are Catholics of Oriental rites. Recently won Catholics are very few, while the total converts for the region appearing in the 1934 report of Propaganda are but 119. Certainly, here is a region where growth is slow indeed.

2—*Central and Northern Asia*

This vast region embraces six countries with a total population of approximately 200 millions: Russia, Afghanistan, Tibet, Bhutan, Nepal, and Sikkim. All of these countries are closed to Catholic missionaries, though of course there are tens of millions of Christians of the Russian Orthodox Church in Russia.

3—*India, Burma and Ceylon*

Included in this predominantly British area are small enclaves under the French and Portuguese flags. The Church is averaging some 35,000 converts yearly, a substantial number, but since the population of the region is 380,000,000 this is less than one convert for every 10,000 non-Christians. Catholics in the region total 4,000,000, of whom over a million are of Oriental rites. If an imaginary line is drawn from below Bombay across to Madras, two and a half million of the Catholics will be embraced in the area south of the line, in a population of about fifty millions. The remaining million and a half live among over three hundred million pagans north of the line. Thus northern India is one of the poorest areas of the globe in Catholic population.

Most progress in modern India has been made among the aborigines and the outcaste or low caste Hindus. Few converts are made among the upper castes or among the Moslems.

4—*Southeastern Asia*

This area includes French Indochina, Thailand, the Straits Settlements with Singapore their capitol, the Federated Malay States and the Unfederated Malay States. There is a total population here of 38,000,000 while Catholics in 1934 totalled 1,489,010, a figure which now has passed the million and a half mark. All but a hundred thousand of these are in French Indochina, an area which in turn is divided into five political divisions. Two of these, Cambodia and Laos, are strongly Buddhist and with Thailand represent areas of slow growth for the Church. Among the sixteen million Annamese of Cochinchina, Annam and Tonkin progress has been excellent; here is one of Asia's peoples of predilection so far as Christianity is concerned.

5—*China*

Included with China are Manchuria, Chinese Turkestan, Outer and Inner Mongolia, Macao (Portuguese) and Hong Kong (British). Chinese Turkestan and Outer Mongolia belong by culture to Central Asia but politically are united to China. In the total population of 450,000,000 are 3,500,000 Catholics. Converts now average a hundred thousand a year. In no place is there a striking movement suggesting a stirring of the masses but almost everywhere there is a quiet, steady advance.

6—*Japanese Empire*

Besides Formosa and Korea, Japan rules Manchuria but we choose to include this unit under China. Japan proper counts over 65,000,000 people of whom but a little over 100,000 are Catholic. Converts in Japan are a bare two thousand yearly, but there is a partially compensating fact that those won to Christianity are thoughtful middle class people who may some day despite fewness of numbers, prove a fulcrum for powerful advance. The Koreans have shown themselves particularly apt for Christianity, much as the Annamese, but political difficulties have limited our advance to date to less than a hundred fifty thousand. Efforts in Formosa have been small.

7—North and Northeast Africa

This area includes the fourteen political divisions from the Straits of Gibraltar to the borders of Kenya on the Indian Ocean: French Morocco, Spanish Morocco, Tangiers, Ifni, Algiers, Tunisia, Libya, Egypt, Eritrea, Gibuti, British Somaliland, Italian Somaliland, Anglo-Egyptian Sudan, Ethiopia. In the population of 42,000,000 is found a million and a half Catholics but over a million of these are European Catholics who have taken up residence in Morocco, Algiers, Tunis and Egypt. The only country of the fourteen in which a substantial number of converts is being made is the Anglo-Egyptian Sudan; from among primitive tribes of the Sudan some two thousand of the annual total of 2,500 adult baptisms for the region are reported. The Sudan, indeed, is a northern extension of Central Africa. Northeast Africa, since the Moslem invasions has partaken of the same tone as Western Asia, is a field of very slow growth for the Church.

8—East Africa

Seven political divisions are embraced within this area: Kenya, Uganda, Tanganyika, Nyassaland, Mozambique, Northern Rhodesia, and Zanzibar and Pemba. The total population is nineteen million, of whom a million and a half are Catholic. Most celebrated among Africa's mission lands is Uganda, though the Belgian Congo is first in growth. East Africa reports over 40,000 adult baptisms yearly and is bettered only by Central Africa.

9—West Africa

This vast area includes Rio de Oro, French West Africa, Canary Islands, Cape Verde Islands, Gambia, Portuguese Guinea, Sierra Leone, Liberia, Gold Coast, British Togo, French Togo, Nigeria, British Cameroons. It is equal in population with Northeast Africa, and has 42,000,000 inhabitants. Catholics number a million and a half but as in Northeast Africa there is a heavy portion of what we may term non-mission peoples, the inhabitants of the Portuguese islands of Cape Verde and the Canaries. These account for a half of the total, leaving approximately 600,000 in the mainland area which is missionary. Converts are something over 25,000 yearly.

10—*Central Africa*

This area includes French Cameroons, French Congo, Belgian Congo, Ruanda and Urundi, Angola, Spanish Guinea, the islands of San Tommaso and Principe. In this area of 25,000,000 population there are approximately three million Catholics with the number of the faithful increasing by more than 150,000 adult converts yearly. This is the top region of the globe for growth. The Belgian Congo is by far the most important single mission country of Africa, with over a million Catholics, all received into the Church within the last sixty years and increasing in numbers by over a hundred thousand annually.

11—*South Africa*

Here the region includes the Union of South Africa, Southern Rhodesia, Basutoland, Swaziland, Bechuanaland, and Southwest Africa. One of the smaller areas in population, it counts a total of 11,000,000. Catholics number 500,000, a substantial number of whom are European or European descent. Despite the tense racial feelings, the Church moves steadily ahead, with over 15,000 converts yearly.

12—*Insular South Africa*

Madagascar is the principal feature of this area, along with which we group smaller islands of the Indian Ocean of which Reunion, Mauritius and the Seychelles are the more important. Dwellers throughout the region total approximately three and a half million, while Catholics number almost a million, which makes the area heavily Christian. A third of a million are old Catholics, found principally on Mauritius. The mission Catholics are natives of Madagascar where the Church is growing vigorously with over 10,000 converts a year.

13—*North America*

The area embraces the continent to the Rio Grande: Alaska, Greenland, Saint Pierre and Miquelon, Newfoundland, Canada, the United States. More than 140,000,000 people live in this area, the great majority of European stock. There are, then, over 13,000,000 Negroes, 450,000 Indians, 150,000 of Japanese stock, 100,000 of Chinese stock, and 25,000 Esquimaux. Since Catholics

total less than 30,000,000, there are over 100,000,000 in this area to be brought into the unity of the Church or to be converted from paganism.

14—*Central America*

In this area we have Mexico, Guatemala, British Honduras, Honduras, Salvador, Nicaragua, Costa Rica, Panama, the British, French and Dutch Antilles, Cuba, Haiti, San Domingo, Puerto Rico and the Virgin Islands. In the population of over 30,000,000, all but a million and a half are Catholic, but a great portion are not self-sustaining in their religious life and hence must be regarded as a missionary responsibility.

15—*South America*

All countries south of Panama are included in this area: Colombia, Venezuela, British, French and Dutch Guiana, Equador, Peru, Chile, Bolivia, Paraguay, Brazil, Uruguay, Argentina, Falkland Islands. The total population is 90,000,000, of whom the vast majority are Catholic. While the faith is strong, only in the more developed sectors is religious life self-sustaining so far as concerns provision of clergy, and hence the continent represents an immense field for missionary effort.

16—*Australia and New Zealand*

Australia, including the large island of Tasmania, counts 7,000,000 people, while New Zealand has a population of 1,500,000. All are of European stock except some 75,000 Australian aborigines and an equal number of Maoris in New Zealand. Catholics total a million and a half.

17—*East Indies*

This area embraces the Netherlands, East Indies and British Borneo. The population here is 62,000,000, with all but 800,000 under the Netherlands flag. The Catholic population is but 600,000 of whom over a hundred thousand are of European stock. Anti-Catholic laws have hampered progress, and growth has been noteworthy in only one small sector, the Little Sunda Islands. Here over 10,000 of the annual harvest of 13,000 converts is recorded.

18—*Oceania*

We use the term in its restricted sense of applying to the world of smaller islands which dot the Pacific. The groups included are Fiji, Guam, Hawaii, Marianas, Caroline, Marshall, New Hebrides, Samoa, Portuguese Timer, British New Guinea, Cook, Gilbert, Solomons, New Caledonia, Tahiti, Gambier, Marquesas. The total population is about 3,000,000 with almost half a million Catholics.

19—*Philippine Islands*

Due to their special importance from the viewpoint of Christianity, these islands constitute an area by themselves. Their population is 13,000,000, of whom approximately 10,000,000 are Catholic. Thus the Philippines represent the largest Catholic group in Asia. Since they are not self-sustaining in the matter of clergy and Catholic life, they provide an important field for missionary effort.

20—*Europe*

With a population of 475,000,000, Europe counts 220,000,000 Catholics, 46% of the whole. Protestants number 115,000,000 and the Orthodox churches 120,000,000 (a great portion of these in Russia which we have considered under Northern Asia). Distinctly missionary countries from the Church's viewpoint are Albania, Bulgaria, Greece, Jugoslavia, and the Scandinavian lands, Denmark, Norway, Sweden, Iceland, Finland.

CHAPTER IV

The present personnel of the mission world.

The Congregation of the Propaganda by latest available statistics has the following missionaries in its territories:

	Foreign	*Native*	*Total*
Priests	10,666	5,384	16,050
Brothers	4,972	2,333	7,305
Sisters	20,360	18,144	38,504
	35,998	25,861	61,859

If we add to these figures the priests, Brothers and Sisters not under Propaganda engaged exclusively in work in mission lands or in mission work in predominantly Christian lands, the world figure for missionaries comes to approximately 80,000. Priests, Brothers and Sisters in the United States engaged in mission work are estimated at 2500.

Of every three foreign mission priests, one is in Africa, the second is in India or China, while the third is in one of the remaining fields. In the case of foreign mission Brothers, forty per cent are teachers and are found in the great centers of missionary education. Thus the majority labor in the large cities of Asia. Of every five foreign mission Sisters, two labor in Africa, the third works either in India or in China, while the fourth and fifth are found in the remaining countries of the mission world.

Nationality of the Foreign Missionaries

In the Propaganda report of 1934, 79 different lands of birth were reported among the workers. Of these, eight European countries supplied a thousand and more foreign missionaries.

Their figures for 1934 were as follows:

Nationality	*Total*	*Priests*	*Brothers*	*Sisters*
France	8,795	3,373	4,370	1,052
Germany	5,136	954	3,357	825
Italy	4,013	1,251	2,260	502
Holland	3,211	941	1,638	632
Belgium	2,859	1,106	1,392	361
Ireland	1,958	314	1,406	238
Spain	1,626	860	452	314
England	1,042	241	700	101

To this, the latest record available for these countries, we add the mission figures for the United States and Canada as prepared in 1942 by the Catholic Students' Mission Crusade:

	Foreign	*Home*	*Totals*
Priests and Brothers	1,486	845	2,331
Sisters	1,225	1,649	2,874
Totals	2,711	2,494	5,205

Development of Native Personnel

It is a safe prediction that the main body of population of no non-Christian people of the earth will be converted by foreign missionaries. The task will be accomplished, rather, by leaders trained by the messengers from abroad but who will be recognized by the populace as from among their own. Indeed, it is very

probable that the return of the Protestant masses will likewise come about eventually not directly through the call from the Catholic body but through the leadership of persons or groups acceptable to Protestants as being from among "their own," who will plead humbly for the renunciation of division and the return to unity.

It is paramount to the establishment of the faith over the earth that this element of "one's-own-ness" be given to the life and leadership of the Church in each land. It is in the genius of Roman Christianity to make the faith at home among every people though giving it pride and love for its union with Christ's Vicar in Rome. This it does through unbending firmness as regards essentials of doctrine and practice but through encouragement of local forms and customs, local architecture and art, and, above all, in the building up of strong local spiritual leadership in the way of well-trained native-born priests, Brothers and Sisters.

Considering the non-European Christian stocks of the earth, the native clergy is fairly well advanced among six peoples, the Chinese, the Annamese, the Indians, the Japanese, and the Catholics of the neighborhoods of Uganda and Ethiopia in East Africa. Among all others, progress is still in its early stages.

Outstanding developments of the last generation are recorded principally among the Chinese, who have now 2,073[34] native-born priests, while half a million Chinese Catholics are now ruled by over a score of Chinese bishops (one-sixth of the hierarchy of China). India has a similar figure (3,198) which an analysis is not so striking since many of these are from among old Catholic groups. The Annamese are nearest to being completely cared for by their own clergy since for every foreign missionary there are more than two Annamese priests; Southeast Asia counts but 457 foreign priests and 1276 native-born.

In Japan the native clergy is few, a bare one hundred and fifty, but it has shown marked capacity to exercise leadership.

In Africa there is a strong development of native clergy in the region of the Great Lakes, principally in Uganda, where there

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34—Considine, "Across a World," Longmans 1942 for latest world statistics of the Society for the Propagation of the Faith.

Added References, see

LaFarge, John—The Race Question and the Negro (Longmans).

Ruth Benedict and Gene Weltfish—The Races of Mankind Public Affairs Pamphlets, New York, 1945.

are almost two hundred. A second notable body of over a hundred is found in Ethiopia and Eritrea and counts a score or so of priests of Latin rite and the remainder of the Ethiopian Uniate Church.

The extent of the native clergy movement is better appreciated if we recall that there are 107 major seminaries and 286 minor seminaries in the mission world, with over 1500 professors, most of whom are priests.

The development of native Brothers is as yet not very marked in the mission world as a whole, though there are over 50 novitiates. Greatest relative strength is among the Annamese, with substantial numbers also in India and China.

Among native Sisters, three out of every five are found in India and among the Annamese, the fourth is found in China, and the fifth in the remaining countries of the mission world. Numerically the native Sisters are most important; they present a much larger body than do the priests and Brothers combined.

The complexus of activities in which this mission army engages for the winning of men, both by direct evangelism and by education, mercy and social action, must be left for consideration in other studies of this series.

A Study Outline on Missiography

1. *According to their adaptive ability, why do all men have a right to an education?*

2. *Why has a young man in the jungles of Africa the same fundamental right to an education as has a young man in America?*

3. *How is the Catholic Church showing its present growth over the entire world?*

4. *Give a brief analysis of the divisions of the Missions of the world.*

5. *Mark on a world map the eight areas in which the faith was making rapid progress at the outbreak of World War II. (If you were a missionary, do you think you would prefer an easy or a difficult field of labor?)*

6. *Analyzing the twenty divisions of the world, in how many do Catholics number at least 25% of the whole, in how many are they at least 10% of the whole. Which would you call the most backward in the progress of the faith?*

7. *Estimate from the data in Chapter VI what percentage of people would seem to be favorably disposed toward considering the Church's teachings in the United States; in Europe; in Asia; in Africa.*

8. *During the last generation, why has the Faith been accepted by so many Chinese?*

9. *What is the personnel of the present Mission world?*

10. *Why are physical conditions negligible today?*

11. *How do improved communications between the peoples of the earth offer opportunities to promote the Church's teachings on the world unity of all men?*

12. *Christ taught that all peoples are one in inherent human dignity. What did He mean?*

13. *How do the findings of some university professors on racial equality complement the Gospel teaching which commands unity and equality among all men throughout the earth?*

14. *May a Catholic subscribe to the doctrine of a super-race which would exalt one portion of mankind and debase other portions? Explain.*

15. *Please explain the false superiority of the Nordic race.*

16. *Why is this statement false: "Religion is subservient to the race and must be adapted to it."*

17. *Taking the gross population of the diocese in which you live and subtracting from it the Catholic population, determine the number of souls yet to be brought within the Church in your diocese.*

18. *Why should we, as Catholics, appeal to those of other faiths?*

19. *If you were leader of a world movement of Catholic social action, what would be some of the measures to propose for the relief of the poverty of: I.—the farmers of India; II.—the burden carriers of China; III.—the miners in the Andes Mountains; IV.—the camel men on the borders of the Sahara?*

20. *In view of the principal missionary aim to establish locally the Church and its clergy, in which mission land would you judge that the Church has best succeeded in modern times?*

The Missionary Academia for Seminarians

THE Missionary Union of the Clergy and The Society for the Propagation of the Faith has inaugurated a course of mission studies for all the Major Seminaries of the United States of America, known as the Missionary Academia.

The Missionary Academia program was inspired by a recent communication from the Holy See directing that seminarians be supplied with suitable mission studies and literature so as to encourage a mission-minded clergy for the future, as well as for the present. Thus, His Excellency, the Most Reverend Francis J. Spellman, Archbishop of New York and Chairman of the Episcopal Committee of The Society for the Propagation of the Faith and President of the Missionary Union of the Clergy in the United States, in a foreword to the first Academia study said:

> "Realizing the need of our future priests to understand the teaching of the Church concerning her missionary work, the Episcopal Committee of The Society for the Propagation of the Faith at a meeting in Washington, in November 1942, approved the proposal of the National Board of the Society to establish Missionary Academia Units in our Major Seminaries and to supply the seminaries with a series of mission studies.
>
> "This is in keeping with the wishes of the Holy See. In a letter addressed to the International Secretariat of the Missionary Union of the Clergy, dated February 22, 1943, His Eminence, Cardinal Pizzardo, Cardinal Prefect of the Sacred Congregation of Seminaries and Universities, promised his support to the Missionary Union and encouraged its work of promoting the formation of a missionary spirit in seminarians."